

# 教養教育特別講演会

テーマ:「教養教育のグラデュエーション・ポリシー」

日時:2月12日(火) 13時30分~16時

場所:教育文化学部3号館145講義室



新潟大学副学長 濱口 哲 氏  
「(到達目標を明示した)主専攻プログラムの整備について」



国際教養大学教授 マーチン・シュローダー 氏  
“Re-inventing Liberal Arts Education for the 21st Century”



秋田大学教育推進総合センター准教授 細川 和仁  
「教養基礎教育の課題と開発」

教職員・学部生・院生どなたでもご参加できます。  
多数の皆様のご参加をお待ちしております。

主催

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## 教養教育特別講演会

- ・日 時：2月12日（火）13時30分～16時
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「アドミッション・ポリシー」だけでなく、大学教育を通じて学生が到達すべき目標「グラデュエーション・ポリシー」について検討することが重要になってきている。だが、これまで明確な目標が掲げられなかった「教養教育」はどのような教育目標を設定できるのだろうか。討議を通じて、大学で求められる教養教育について再検討する。

### 次 第

司 会……河谷教育推進主管



河谷教育推進主管

1. 開会あいさつ……三浦学長



三浦学長

2. 「(到達目標を明示した) 主専攻プログラムの整備について」  
新潟大学副学長 濱口 哲 氏

3. “Re-inventing Liberal Arts Education for the 21st Century”  
(21世紀の教養教育を再考する)  
国際教養大学教授 マーチン・シュローダー 氏

4. 「教養基礎教育の課題と開発」  
秋田大学教育推進総合センター准教授 細川 和仁 氏

5. 質疑応答

6. 閉会あいさつ・・・池村理事（教育担当）



池村理事

# 新学士課程教育構築の試み —到達目標を明示した主専攻プログラムの整備—

濱口 哲

新潟大学 副学長（学務担当）



## ○ 新潟大学の教育研究の理念：「自律と創生」

「自立した創造的学習者を育成する」ための教育活動を行う。

「知識基盤社会」：すべての人が“生涯学び続ける”ことが必要になる社会

「自立した創造的学習者の養成」は、社会が高等教育機関に付託する中心的教育課題の一つ

新潟大学の教育改革はその理念を具体化するためのものである。

## ○ 平成5年：設置基準の大綱化に伴う改革

専門課程と教養課程の区分を廃止。教養教育と専門教育の有機的に融合。

学部教育全体を有機的一貫教育として一新することは必ずしも十分に実現しなかった。

「脆弱化した教養課程に専門課程を接続したもの」

## ○ 新潟大学の改革

1) 教員所属組織の変更 教育研究院の設置

2) 科目区分の廃止と分野・水準表示法の導入

専門科目，教養科目から全学科目へ

全授業科目に「分野コード」と「水準コード」を付す。

3) 授業開設方法の変更と全学教育機構の設置

学士課程教育全体の統括・支援組織として，全学教育機構を設置

全学教育企画部門／授業科目開設部門／学務情報部門／教育支援部門／学生支援部門併任教員を  
部門長，専任教員5名

学生の学習支援のためのさまざまな機能を持つ新しい学務情報システムが稼働

4) 副専攻制度

学生が主専攻分野以外の分野あるいは課題について，体系的，集中的に学習する便宜

卒業時に，学士の学位に加え副専攻認定証を授与

20の副専攻プログラム，平成17年度は17人，平成18年度は37名

○ 学科カリキュラムから主専攻プログラムへ

学部学科のカリキュラム →→ 到達目標明示型の主専攻プログラム

本学の全授業科目を活用した機能的プログラムの構築

「プログラムシラバス」を作成中

プログラムの履修により期待される学習成果および効果,

学習法略 (カリキュラムマップを含む),

教育プログラムのPDCAサイクル/担当教員 (組織) のFDポリシー

## 新学士課程教育構築の試み —到達目標を明示した主専攻プログラムの整備—

新潟大学 副学長(学務担当)  
全学教育機構 副機構長  
大学教育開発研究センター長  
濱口 哲

所属：教育研究院 自然科学系  
附設：理学部 自然環境科学科  
自然科学研究科 環境共生科学専攻

## 0. 背景

- ユニバーサルアクセス・知識基盤社会における高等教育

- 本学における学士課程教育改革
  - 教員組織の変更(教育研究院の設置)
  - 授業科目の全学科目化(分野・水準表示法)
  - 副専攻制度の導入
- \*学部\*教育から主専攻プログラムへ
  - 組織・学閥分野から学習成果へ
  - 主専攻プログラムシラバスの作成

## 社会的要請

・「知識基盤社会」：中教審審中(2005)  
知識のグローバル化  
知識は日進月歩、絶え間のない競争と技術革新  
パラダイムの転換を伴う知識の進展  
幅広い知識と柔軟な思考力に基づく判断の重要性  
性別や年齢を問わない参画の促進

・高等教育の役割  
生涯学習社会の中核で活躍する人材の育成  
生涯学習する能力を身につけた人材  
50%以上(進学率)の人をそのような人材とすることは  
21世紀の日本の「国家戦略」(社会的要請)

## 世界の高等教育の学習観の変化

〈高等教育〉  
「何を教えるか？」  
→→ 「如何に学習を深めるか？」

そのような変化は既に起こってきていること  
知識体系中心の伝授  
→→ 個々の文脈や目的によって再構成  
され、創造される知識  
3文字学部 → 4文字学部 → 6文字超学部

学問分野を基盤 →→ 学習成果が基盤  
(学部学科講座) (教育プログラム)

## 学部・学科の教育プログラム化

→→→→  
教育(学習)目的に沿ったカリキュラム編成とそれを実施するのに必要な教員組織

↓  
法令改正として具体化

- 教員組織の多様化の容認  
講座制・学科目制の縛りの廃止
- 教授、准教授、助教の職務の変更
- 組織的研修の義務化  
流動的な組織の中での教員の教育機能の維持
- 目的明示の義務化

## 大学設置基準の改定(平成20年4月施行)

- 教育研究上の目的の公表等  
大学は、学部、学科又は課程ごとに、人材の養成に関する目的その他の教育研究上の目的を学術等に定め、公表するものとする。
- 一の授業科目について二以上の方法により行う場合の単位の計算基準  
〈略〉
- 成績評価基準等の明示等  
大学は、学生に対して、授業の方法及び内容並びに一年間の授業の計画をあらかじめ明示することとする。また、学修の成果に係る評価及び卒業の認定に当たっては、客観性及び厳格性を確保するため、学生に対してその基準をあらかじめ明示するとともに、これにしたがって適切に行うものとする。
- 教育内容等の改善のための組織的な研修等  
大学は、当該大学の授業の内容及び方法の改善を図るための組織的な研修及び研究を実施するものとする。  
〈以下略〉



### 0. 背景

- ユニバーサルアクセス・知識基盤社会におけるにおける高等教育

1. 本学における学士課程教育改革
  - 教員組織の変更 (教育研究院の設置)
  - 授業科目の全学科目化 (分野・水準表示法)
  - 副専攻制度の導入
2. "学部"教育から主専攻プログラムへ
  - 組織・学問分野から学習成果へ
  - 主専攻プログラムシラバスの作成

### 大綱化以降の新潟大学の教育改革

- 平成5年4月 教養課程と専門課程の廃止
- 平成5年4月 教員給与止
- 平成9年5月 「新潟大学における教養教育に関する諸問題及び平成10年度以降の改善方向」: 全学教養教育委員会
- 平成10年10月 入学選抜委員会改組
- 平成11年1月評議会 学問的基幹大学としての新潟大学
- 平成12年7月大学教育委員会 新潟大学における教育改革について
- 平成12-15年度 GPA, CAP制度の導入
- 平成14年1月教育研究院発足
- 平成14年4月 教養科目の名称変更と新科目区分 全学統一形式のシラバス (On Line化)
- 平成16年 国立大学法人新潟大学
- 平成16年4月 分野・水準表示法: 「副専攻制」導入
- 平成17年 科目区分の廃止
- 全学教育機構設置
- 平成19年4月「主専攻プログラム化」の方針決定
- 平成17年2月 中退生「学士課程」(学修認定制度)
- 平成19年5月 中退生「学士課程」(学修認定制度)

### 大綱化以前

教養課程 教養の2元性  
専門課程 教養教員の位置付け?

大綱化

全学出勤体制による教養科目  
「委員会→部門・学類」体制=仮想的な教養部?

脆弱化した教養課程  
専門課程は相変わらずの専門課程

- 授業科目(教養)の内容の担保
- 一元的な教育責任のもとで、専門教育を含む4年一貫教育プログラム

新学士課程教育システムの構築へ

### 新学士課程教育システムにおけるこれまでの改革の概要

- 教員所属組織の変更 (平成14年)
- 科目区分の撤廃と分野・水準表示法の導入  
→ 授業開設体制の変更と全学教育機構の設置 (平成16-17年)
- 副専攻制度 (平成16年)

### 新潟大学における教員組織の変更

- 1) 教育組織と教員人事組織の分離  
→ 教育研究院の設置
- 2) 特定職務に特化した教員の採用  
→ 狭義の「教育研究」以外の仕事  
学長・理事直属組織 / 共通基盤組織 / 全学教育機構
- 3) 全学教員定員調整委員会による一元的な人事管理  
固定的な「定員概念」の撤廃  
定員管理 → 人件費管理

### 教員組織 (人事単位)

全学教員定員調整委員会: 教員定員を一元的管理

教育研究院

共通基盤組織

学長・理事直属組織

### 科目区分の撤廃

**教養科目と専門科目の科目区分の撤廃**

- ・「教養 vs 専門」の不毛な？議論からの脱出
- ・プログラムの二元性を打破に向けて
- ・全授業科目が原則として全学向け

➢ “学問分野”の観点で授業科目内容の正当性の担保

分野・水準表示



### 分野・水準表示法

授業科目毎に分野と水準を示すコードを設定する。

- ① 学生に、授業科目の学問分野と水準を示す
- ② 担当教員に授業科目の“公共性”の確保を要請する

☆ **分野**は学問分野の区分  
教育プログラムに即したものではない

☆ **水準**：内容の積み重ね  
大学レベルの授業：3 / 4 / 5 の3段階

分野・水準 → → → 授業科目の達成目標

内容方法は或る程度の個々の担当者の工夫

### 分野コード表

| 分野 | 学問分野      |
|----|-----------|
| 01 | 工学系       |
| 02 | 機械工学      |
| 03 | 電気電子工学    |
| 04 | 土木工学      |
| 05 | 建築学       |
| 06 | 材料工学      |
| 07 | プロセッシング工学 |
| 08 | 人間工学      |
| 09 | 生物工学      |
| 10 | 農学        |
| 11 | 文化人類学・社会学 |
| 12 | 法学        |
| 13 | 経済学       |
| 14 | 政治学       |
| 15 | 社会学       |
| 16 | 心理学       |
| 17 | 教育学       |
| 18 | 言語学       |
| 19 | 文学        |
| 20 | 芸術学       |
| 21 | 音楽学       |
| 22 | 美術学       |
| 23 | 体育学       |
| 24 | 看護学       |
| 25 | 歯学部       |
| 26 | 医学部       |
| 27 | 獣医学部      |
| 28 | 工学部       |
| 29 | 工学部       |
| 30 | 工学部       |
| 31 | 工学部       |
| 32 | 工学部       |
| 33 | 工学部       |
| 34 | 工学部       |
| 35 | 工学部       |
| 36 | 工学部       |
| 37 | 工学部       |
| 38 | 工学部       |
| 39 | 工学部       |
| 40 | 工学部       |
| 41 | 工学部       |
| 42 | 工学部       |
| 43 | 工学部       |
| 44 | 工学部       |
| 45 | 工学部       |
| 46 | 工学部       |
| 47 | 工学部       |
| 48 | 工学部       |
| 49 | 工学部       |
| 50 | 工学部       |

### 水準コード表

1の位の数字

- 1 全学の学生も受け入れられることが可能な科目
- 2 当該学部（学科）の学生に限定される科目
- 3 教養科目に相当する科目

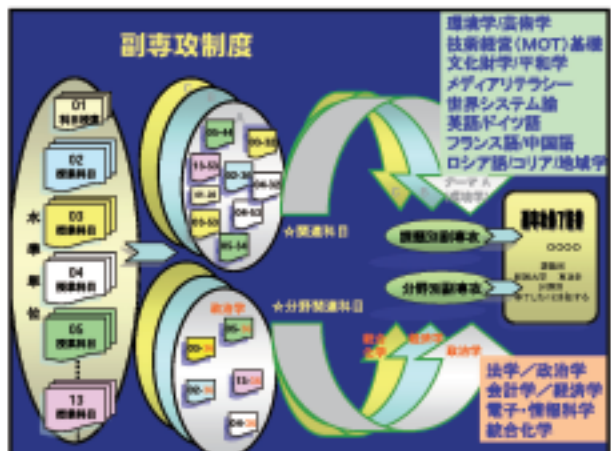
2の位の数字

- 1 基礎学問としての領域を横断しての水準
- 2 基礎学問としての領域の枠内での専門性（知識、スキル）
- 3 基礎学問としての基礎的知識
- 4 専門の中核的知識
- 5 基礎的知識の枠内で高度な知識水準

科学研究費の分野・分科に準拠して調整  
教育プログラム（学部学科）には依らない。

### 水準（1の位）の意味

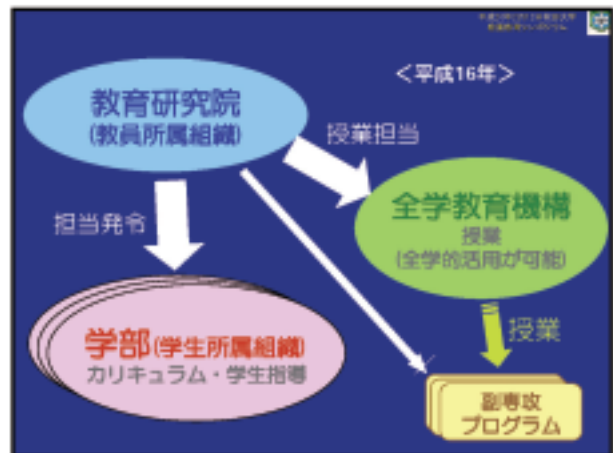
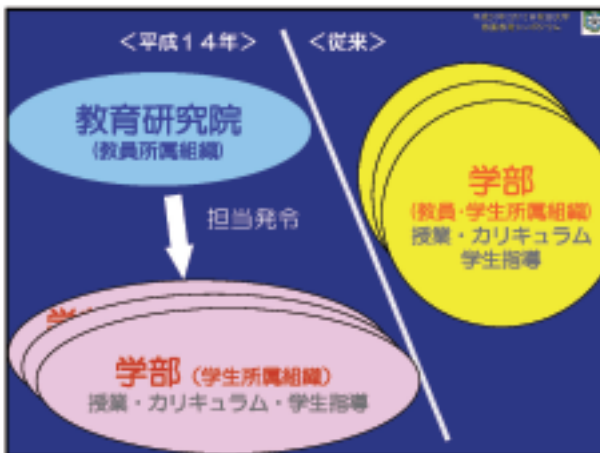
| 1の位の数字 | 意味              |
|--------|-----------------|
| 1      | 大学学習法などの導入教育    |
| 2      | 高校で習うレベルの講義     |
| 3      | 大学における「普通の」講義   |
| 4      | レベル 3 < 4       |
| 5      | アドバンス・限定約な内容の講義 |



### 副専攻プログラム

- 副専攻委員会の設置 (公募)  
副専攻プログラムの構築・運営・改善
- 学習成果の到達目標の明示  
”計測可能な”到達基準 (現状は発展途上?)
- 到達目標に則した授業科目リストの作成  
コア科目と関連科目を区分する  
入門科目・実習or演習科目を含む
- 認定条件の設定  
24単位以上取得、総取得単位136、GPA
- 認定審査  
学生の申請に基づいて審査

| 課題別   | 分野別  | 合計   |
|---|--|--|
| 地域学<br>健康学<br>メディア・リテラシー<br>芸術学<br>文化財学<br>外国語(ドイツ語)<br>外国語(英語)<br>外国語(フランス語)<br>外国語(韓国語)<br>外国語(ロシア語)<br>外国語(中国語)<br>空想システム論<br>平和学<br>MOI基礎(特許・特許及び製品開発基礎コース) | 法学<br>政治学<br>経済学<br>食料学<br>電子・情報科学<br>統合工学 | 20 プログラム<br><br>認定<br>平成17年度 17名<br>平成18年度 37名 |



### 0. 背景

- ユニバーサルアクセス・知基社会における高等教育

1. 本学における学士課程教育改革
  - ・教員組織の変更 (教育研究院の設置)
  - ・授業科目の全学科目化 (分野・水準表示法)
  - ・副専攻制度の導入
2. “学部”教育から主専攻プログラムへ
  - ・組織・学問分野から学習成果へ
  - ・主専攻プログラムシラバスの作成

### なぜここで主専攻プログラム化か

この10年、とりわけ平成14年以降の改革の当然の帰結

- ・教員は学部には所属しない。(教育研究院)
- ・授業科目は、学部・学科に同じなものも位置付け
- ・科目区分の撤廃と分野・水準表示法  
→ 授業科目の全学的な有効利用が可能  
教育教育目的のみならず専門教育目的にも
- ・副専攻制度における「全学科目」の活用  
それでは、主専攻(学部学科)の部分ば?

### 学部段階における専門教育の意味の変化

- ・専門基礎段階を学士課程が担う (大学院のマス化?)
- ・専門性の根拠は学問分野ではなく、人材育成目標



・人材の養成に関する目的:学習目標の明確化(明示)  
 ・人材養成目的:学習目標に沿ったカリキュラム編成とそれを実施するのに必要な教員組織の整備  
 —— 大学設置基準

↑

現在、大学は学部・学科や研究科といった組織に着目した整理がなされている。今後は、教育の充実の観点から、学部・大学院を通じて、学士・修士・博士・専門職学位といった学位を与える課程(プログラム)中心の考え方に再整理していく必要があると考えられる。  
 (中教審「科系審査申」平成17年1月)

### 主専攻プログラム化の検討経過

第13回全学FD「『我が国の高等教育の将来像』と国立大学法人新制大学」  
 平成17年3月8日  
 第14回全学FD「学部教育から学士課程教育へ自立した創造的学習者養成をめざす」  
 平成17年12月19日

<全学教育機構委員会>  
 平成18年 5月 主専攻プログラム検討WG設置  
 平成19年 1月 主専攻プログラム化の提案  
 平成19年 4月 **主専攻プログラム化の方針の了承**  
 平成19年 5月 主専攻委員会設置  
 平成19年 6月 学部で開設するプログラムの検討依頼  
 平成19年 8月 主専攻委員会の審議経過を報告  
 平成19年10月 **プログラムシラバス規格の決定**

### 主専攻プログラム化とは

<教育プログラムの整備>

- ・設置目的の明示し、それに即した明確な人材養成の目標(学習成果)を掲げる(学部分野を貫く「学科」から「人材養成プログラム」へ)。
- ・その学習成果は、従来の専門教育のみならず、教養教育の到達目標をも含む。
- ・学生が到達目標に至るための学習方略を明示する。
- ・プログラムは必要にして十分な授業科目から構成され、各授業科目と到達目標との関係を明確に示す。

<プログラム担当教員集団の機能の明確化>

- ・担当教員集団がプログラムについて共通認識を持つ。そのための具体的方策(FD活動等)を備える。
- ・主専攻プログラムの成果を検証し、プログラムの改革を進める「しくみ」を備える。

**プログラムシラバスの作成作業を通じて実現する**

### プログラムシラバスの作成作業を通じて、 学士課程教育の抜本的改革を図る

○学生の学習の指針

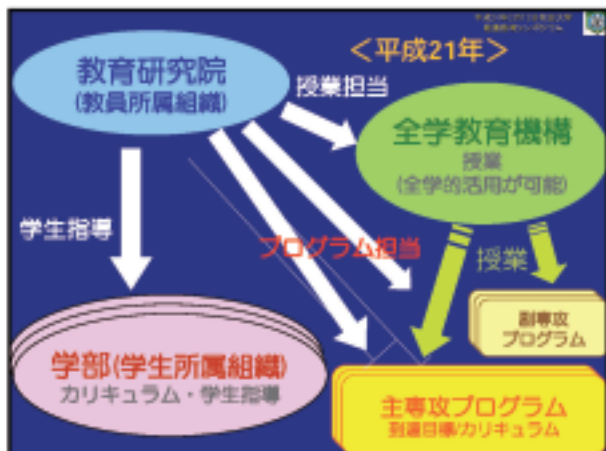
- プログラム修了時にどのような能力(知識・理解+スキル+態度・姿勢)が身に付くよう設計されているかを理解し、主体的な学習ができる。
- 個々の授業科目がどのような能力の修得に資するかを明確に意識して学習できる。

○プログラム担当教員集団の機能と責任の明確化

- プログラムの教育目標を明確化する作業を通じて、プログラムの目的・目標、および構成する授業科目の位置付けを共有する。
- プログラムの評価・改善の枠組みを作り、責任を持って実施する。

### プログラムシラバスの規格

- ① 名称
- ② 取得できる学位
- ③ プログラムの概要と人材養成のねらい
- ④ 獲得が期待される学習成果および効果
- ⑤ プログラムの履修要件
- ⑥ 到達目標に達するための学習方策・方法
- ⑦ 修了認定の基準
- ⑧ 教育プログラムの評価と改善のための方策
- ⑨ 担当教員組織とFDポリシー



# Re-inventing Liberal Arts Education for the 21<sup>st</sup> Century

Special Seminar for Liberal Arts at Akita University, February 12, 2008

Marcin J. Schroeder

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## INTRODUCTION

It may seem a paradox, that the two great revolutionary processes of the present time which are influencing the life and work of a majority of human population, the globalization of all forms of social life and the development of information technology have revived the interest in the Liberal Arts education which has its roots in the remote past of the Ancient Rome, which gave it its original curriculum and its name, or even earlier in the Ancient Greece, which gave it its philosophical foundations. However, closer inspection of the historical circumstances of the development of Liberal Arts can resolve this apparent paradox.

Liberal Arts education was born and has been going through the major stages of its development in times of great transformations accompanying processes of cultural expansion. These transformations included changes in the information acquisition, processing, use, and dissemination.

This can be exemplified by the fact that the works of Aristotle in which he formulated the ideal of intellectual qualifications for a “free man” have been written in time of the expansion from the fragmented Hellenic world of relatively small, culturally homogeneous communities of the type of polis, to the multicultural Hellenistic world created by the conquest of Alexander the Great, in which the political divisions after his death have been so fluid that they did not have much influence on the cultural universalism. The works of Aristotle not only produced the ideal of a “free man” whose skills in theoretical reasoning, in contrast with mere accumulation of experience, were giving the ability of making autonomous, well informed decisions in all possible circumstances (in distinction to highly specialized slave who could be very skillful, but only in a very narrow domain, and therefore had to be directed and controlled,) but also provided the tool of immense intellectual power in information processing in the form of logic.<sup>1</sup>

The next example was an encyclopedic work of Marcus Terentius Varro, which has become a prototype of the Liberal Arts curriculum in Rome. In Rome, we can see actual implementation of the Liberal Arts education, which gave the fast expanding political giant, soon to become an empire incorporating the major part of the world, the political, military, and administrative elites necessary for functioning of the social organism of so great cultural variety and complexity. Romans did not contribute much to the development of information processing, but they

have been masters of information storage and retrieval. After all, to administer so spacious and populous estate it was necessary to collect, store and retrieve immense amount of information.

The need to develop systems of information synthesis going beyond the achievements of the Hellenistic civilization led to the merge of the thought of Plato and Aristotle into the neo-platonic philosophy in which mathematics, neglected by the latter philosopher, started to play the key role. It was the time of collapse of the Western Roman Empire under the pressure of Germanic tribes and later of Arabic forces united by the new religion, but not without the contribution from the degeneration of its own economic and political system, when Cassiodorus wrote his inspired by the neoplatonic philosophy *Institutiones*, which carried into the later Middle Ages the curriculum of seven Liberal Arts divided into trivium and quadrivium. But the centuries which followed, although because of the contrast with the Classical Antiquity have been always considered the Darkest Ages of Europe, witnessed the new period of cultural expansion. The conquerors, either Arabic or Germanic, have absorbed what has remained from the classical civilization. What has been borrowed by Arabs, returned later in the back translations of Plato and Aristotle and in the form of extensive literary contributions of Arabic philosophers in the Mediaeval Renaissance of the 12<sup>th</sup> century. Germanic and Gallic tribes, although victorious in the conquest of new territories, have become simply newcomers into the old civilization. Thus, the period of the collapse of the Latin Roman Empire was actually yet another stage of expansion. This expansion has been possible only thanks to Liberal Arts education carried mainly in the secluded monasteries, but also in the Carolingian court, which has maintained the thread of continuity of the classical tradition.

Political consolidation of the Western Europe and possibly the favorable climatic changes reflected in economic development have brought the revival of the Western European civilization in which formation of mediaeval universities, with Liberal Arts for the lower division curriculum before specialization in the law, theology, or medicine, has played an instrumental role. The cultural expansion resulting from Christianization has been followed by the establishing many new universities all over Europe. The very concept of university has carried the central value of Liberal Arts tradition, intellectual autonomy, in the form of privileges for the members of academic community. The original privileges were quite far from what has been called since the end of the 19<sup>th</sup> century “academic freedom,” but yet they were unprecedented in the world in which individual freedom was practically non existent. The main tool for exercising the intellectual autonomy was again logic which came through next stage of development. The ability to carry a dispute was the main criterion of the academic progress. Thus, once again the cultural expansion and further development of information processing and communication were related to the revival of Liberal Arts.

In the transition to the modern history, the territorial expansion has been replaced or complemented by expansion within the society. Mediaeval education was limited almost exclusively to clerics, frequently the younger sons of the ruling class who could not inherit the titles of their fathers and therefore had to look for another career within the church. Renaissance has brought the cultural expansion through the access to education for lay people of the middle class. This has started the gradual process of emancipation of a wider part of the society, and in turn has influenced the education, turning it back to the classical patterns of humanistic interests. For our considerations more important was the new source of the intellectual autonomy in the empirical methods of science. While in the Middle Ages the central tool of information handling was logic, scientific experiments brought to the focus the issues of information collection and interpretation. This in turn has accelerated development of mathematical methods which made the use of the highest level of abstraction more productive.

Although the examples given above suffice to detect the pattern of the relationship between cultural expansion, information processing and Liberal Arts, let’s look at two more significant historical developments. The establishing of a new great political power, the United States of America, is also a new chapter in the history of education. The role of the education in the democratic government has been clearly recognized by the fathers of the new state. The

Liberal Arts education with its emphasis on individual autonomy was an obvious choice. The value of liberty, symbolic for the American tradition, has brought reinterpretation of the Liberal Arts education as Liberal education, the education in a free society, and in American literature this new term is frequently used. In the process of the development of American tradition of the Liberal Arts education new elements have appeared. The old tradition was focused on the development of intellectual autonomy, but wanted to achieve this goal using strict discipline and uniform curricula for everyone. American innovation was that the learning of intellectual individual freedom must be achieved in individualized process of education based on the free choice of subjects of study. This has brought in the late 19<sup>th</sup> century the concept of individualized study programs in which academic progress is measured by the number of credits acquired while studying in individually selected courses.

Finally, one of the most important documents in the history of modern education, so called “Red Book of the Harvard Committee”<sup>2</sup>, which re-established Liberal Arts as a common pattern of the lower division undergraduate education, coincides with the end of the Second World War and the establishment of the post-war political *status quo*, which only recently has been changed by the end of the Cold War and accelerated process of globalization.

The examples above have been provided as evidence for the claim that Liberal Arts education has been going through the consecutive stages of its development at the times when it was used as a means to form new elites necessary for the implementation of sudden cultural expansions or transformations, which have been accompanied by the changes in the way information has been processed or handled. Thus, the present revival of the Liberal Arts education can be viewed as a natural consequence of the globalization and the revolutionary changes brought by information technology.

### THE IDENTITY OF LIBERAL ARTS EDUCATION

The references to the past developments can raise the question whether there has been a consistent, uniform tradition of Liberal Arts. After all, this term is frequently used and abused in many different contexts and with the diverse range of meaning.

It is true that some colleges or universities have been including in their names this term without any good reason, and that it has been functioning as a “buzz word” in several periods of time, but this does not preclude the existence of an authentic Liberal Arts tradition through the centuries. Much more serious problem is an identification of the characteristics defining it. Some are unquestionable, but not necessarily very important for the inquiry of the future shape of education. Some require reformulation in the rapidly changing social and cultural context.

For instance, one of the most persistent features which can be found already in the roots of Liberal Arts is its insistence on the avoidance of specialization. At the beginning, it was a general attitude of Greeks who considered specialization as evidence for inferiority. Plutarch in quite extensive remarks on this subject wrote: “It was not said amiss by Antisthenes, when people told him that one Ismenias was an excellent piper. ‘It may be so,’ said he, ‘but he is but a wretched human being, otherwise he would not have been an excellent piper. And King Philip [*Macedonian, mjs*], to the same purpose, told his son Alexander, who once at a merry-meeting played a piece of music charmingly and skillfully, ‘Are you not ashamed, son, to play so well?’”<sup>3</sup> Later, when the Liberal Arts education acquired clearly formulated curriculum, it was not so much the excellence in one skill, which was earlier considered as evidence for the negligence of all other skills, that has been criticized, but rather the attitude has acquired the positive, constructive form of the stress on the balance in education giving versatility and the ability to lead and direct others. And in this form it has become one of defining characteristics of the Liberal Arts. In the contemporary philosophy of education, it has become a call for multiple “forms of knowledge” (Paul Hirst)<sup>4</sup> or “languages of understanding” (Michael Oakshott),<sup>5</sup> which in practice has been reflected in the Liberal Arts distribution of requirements of undergraduate university programs. The distribution was originally based on the conventional



divisions into Religion Studies, Humanities and Arts, Social Sciences, Physical and Natural Sciences, Mathematics. However, it has become clear that this approach does not reflect well the idea of equipping students with the wide range of intellectual tools. Thus, at present the discussions of the structure of curriculum and programmatic requirements are focusing on the “core competencies” which describe what students are suppose to know and to be able to do.

The lists of core competencies are different in different universities, but some items seem universal. Probably the most common core competency is the “critical thinking“. The problem is that what exactly is “critical thinking” appears to be very different for different universities, or even for different educators within the same university. Even worse, it is in some cases quite obvious that this term is used as a convenient buzz-word without any specific meaning, simply as a decoration which “sounds good”.

For those reasons, much better is describing the same category as “intellectual autonomy”. Then, we can find the common characteristic in Liberal Arts from its roots to the contemporary educational philosophy. After all, autonomy is just another expression for freedom. Thus Liberal Arts education has been established originally as education for “free men” (“autonomous men” would sound awkward in English). Since it is a preparation for the person who is supposed to make informed decisions, the autonomy developed in education is of intellectual type.

In the writings of Aristotle there is a clear emphasis is on the internal locus of control. The main instrument of control is assumed by the reason. Learning means developing personal autonomy understood as a principle that no specific system of thought should be accepted on the basis of external authority. According to Aristotle, acquiring this form of autonomy is possible by reaching a higher level of theoretical reasoning, and by learning how to detect the causes of what is happening. Knowing causes of “things,” we can reach to the future transcending beyond what is now. Dialectics (logic) has become the main instrument of learning and of information processing.

Someone can object that when Aristotle was writing about the qualifications for a “free man”, he explicitly was thinking about someone who is legally free (in opposition to a slave, woman, or metic,) so the extension of the use of the word “liberal” to the meaning of making someone free or autonomous in the intellectual sense is not justified. Although it is questionable that Aristotle meant the same each time he was referring to a “free man”, it is not very important. At the very time when the Latin expression Liberal Arts appeared (no such term was used in the Hellenic or Hellenistic world,) the idea that education is liberating was openly expressed. We have to remember that many teachers in Rome were Greek slaves of freed slaves. In this context the words of stoic moralist Epictetus, a former slave, in his *Discourses*: “Only the educated are free”<sup>6</sup> show that from the very beginning the emancipating power of education has been considered, and that the word “liberal” included intellectual autonomy.

In mediaeval, feudal society the legal character of the distinction between “free man” and “slave” lost its meaning completely, with the institution of slavery replaced by the institution of serfs. If not earlier, at least at that time the word “liberal” has become a reflection of intellectual autonomy.

Thus, critical thinking, or intellectual autonomy is a complex of competencies which can be considered the central feature of the Liberal Arts at all stages of its development. Here we can expect a variety of different views on what is or what should be included in this complex. We will return to this question about the constitution of intellectual autonomy later in the context of the future of the Liberal Arts.

Freedom always comes with the price tag of responsibility. Thus, the Liberal Arts education has been from the beginning saturated with the issues of personal responsibility. Of course, the meaning of responsibility has been changing together with the view of the place of an individual in the society and with the set of values guiding social life. Here a good example was the transition from mediaeval view of the exclusive or at least dominant criterion for the responsible conduct in the agreement with the religious faith, to the Renaissance belief in the universal values of humanity which could be neutral in their relation to the religion, but equally binding in the matters of conduct.

Thus, no educational system can be viewed as belonging to the Liberal Arts tradition, if it is distancing itself

from the matters of personal or civic responsibility. Here again, we have contrast with specialized education systems which claim to have as goals perfect objectivity and professional conduct which precludes personal or emotional involvement and discussion of the social or cultural values.

Here, it probably necessary to mention that the Liberal Arts education itself has had a function of creating or propagating some values and norms. One of these values is of special importance in defining the Liberal Arts, as it has been sometimes the reason for criticism. Thus, in this tradition knowledge, or rather understanding has been considered an independent value which cannot be subservient to any other specific goals. Knowledge or understanding should be sought for themselves, not for the purpose of some preconceived, practical goal. Therefore, the Liberal Arts curriculum cannot serve particular social or institutional needs. Study is a way of achieving the individual development of a student. This attitude has been criticized as an expression of elitism and negligence of social reality, where the majority of students are entering universities simply to secure better jobs in the future, and only few, who do not have to worry about subsistence and occupation, can afford studying just for the intellectual development.

The criticism has been overcome by the authors who pointed at the confusion. The motives of students entering a university do not preclude that the program of the university is made independent from particular, temporary needs. This not only does not alienate the scholarly community from the society, but gives the benefit of better preparation for meeting the future, unpredictable needs of society. A good example of such a position can be found in the work of Charles Bailey who considers going “beyond the present and particular” the critical feature of the Liberal Arts education.<sup>7</sup>

The question about the values which should direct the education has been critical in making a distinction between the Liberal Arts tradition and other educational systems or traditions. It is natural that there is accumulated quite substantial literature of the subject, the review of which however would go too far beyond the topic of this paper.

Although the Liberal Arts tradition has been always committed to the pluralism of the methods of inquiry, there is no doubt that the stress on knowledge and understanding has made the rational methods privileged. This attachment to rationalism cannot be ignored when the defining characteristics of the Liberal Arts are considered.

### THE FUTURE OF LIBERAL ARTS

Someone may object the preoccupation with the Liberal Arts tradition. When we want to discuss the future of the Liberal Arts, why should we care about its history, remote or recent? After all, all what matters is what will be, not what was or is.

First, the answer could be similar to a more general question why should we care about history at all. It is simply the cheapest way to learn on mistakes made by others. Learning on our own mistakes can be effective, but costly.

Second, if we want to avoid superficial juggling of well-intended, but meaningless slogans of “good education for the 21<sup>st</sup> century”, we have to know well where we are standing and which direction we want to proceed. It does not make sense to follow the footsteps of those who could not reach their goals, as well as we have to avoid re-inventions of the wheel.

There is nothing which makes the Liberal Arts education superior *a priori*. If someone believes that another approach is better, it should be investigated. But in this case there is no reason to use the name of Liberal Arts.

Now, what kind of argument can be applied to justify the choice of the Liberal Arts for the design of the educational system of the 21<sup>st</sup> century?

A possible answer could be that we can observe increased interest in this style of education all over the world.

But this is not sufficient. It can be just a matter of a fashion which can pass away soon. Also, the fact that many educational systems or universities claim establishing it as a dominating style of education does not mean that it is actually Liberal Arts education. After all, the name of the Liberal Arts college has been systematically abused in the United States for decades by small higher education institutions which could not reach the status of the research university, but did not want to be classified as community colleges.

One argument for discussing the Liberal Arts as a candidate for the future education has been provided above. Liberal Arts education has been instrumental in the past political, social, and cultural changes, especially in changes involving cultural expansion and transitions in handling information. We are witnessing such changes now, therefore we should examine the role of Liberal Arts education in our future.

The crucial question is what is so special about the present time that we feel obliged to re-examine our education? Yes, present state of globalization is unusual. The processes of expansion have never reached this, in some sense ultimate, stage. The divisions of the world which lasted in some cases hundreds of years either disappear one after another, or become irrelevant. At last, talking about the humanity has a real sense. Yes, we all have become interconnected through international economic relations, easy access to unlimited communication lines, etc.

Globalization is bringing many benefits, such as a chance that in the collective effort of all world communities we can prevent the ecological disasters, especially that we can overcome global warming problem. But it brings together with some forms of global cooperation, some forms of cultural competition which in some cases can lead to violent confrontations. An example of the negative process of this type is the international terrorism fueled by the religious fundamentalism and resulting competition between social groups belonging to different religions or to factions within the same religion. The interconnection of the distant parts of the world is bringing dangers of pandemics, which can wipe out more people than the great wars of the past.

How does it relate to our question about the education? Let's start from a casual observation. Clashes of religions, or if someone prefers clashes of civilizations are not new. For instance, the history of mediaeval Europe is basically one sequence of wars initially fought for establishing the dominant position of Christianity over local religions or lay powers, later including the competition with suddenly rising power of Islam. Yet, the Liberal Arts education of mediaeval universities was based on the intellectual resources adopted from Arabic culture or the pagan cultures of Classical Antiquity. It may be a risky conclusion, but it seems that the final outcome of the competition between Western (Catholic) Christianity and Islam in Europe giving the former more powerful position was the result of the openness for intellectual and cultural influence on the side of the intellectual elites of European universities, in contrast to increasing closing of Islamic sultanates. The same way, as Islamic side was initially winning due to its openness to external intellectual influences, in contrast to increasing closing of the Eastern Roman Empire. Thus, the clashes of religions could have been overcome on the grounds of the ideals promoted by the Liberal Arts education. However, it does not help much in answering the question of the future contribution of the Liberal Arts to the resolution of religious or ideological confrontations.

Here, the privileged position of the rational methods of inquiry characteristic for the Liberal Arts, its commitment to understanding and responsible conduct could be used as an antidote for religious fundamentalism or any other form of extremism.

Does it mean that the present form of the Liberal Arts education is all what we need for the future? No, we are facing changes which require careful re-examination and radical revision of the educational practices. The main feature of the present information technology revolution is so novel, that we have to think about essentially different approach.

Before discussing this novelty, let me first to revisit the near past when many educational systems, including Japan, but not the United States, abandoned the Liberal Arts. What was the reason? There were many, but one is of special importance. It was a common belief that the increase of information necessary to function in the modern

society was so fast, that specialization has become unavoidable. After all, the direction of the development of human societies has been always towards the increased division of labor. Times of Aristotle, who could absorb all available knowledge of his time, were gone. The Renaissance ideal of a person who like Leonardo was an artist, scientist, engineer, although worth of admiration seemed outdated. Who can learn so much in one life?

The change came with the computer, and even more with the network technology. The novelty of the computer assisted handling of information is astonishing, because we do not have in all history of humanity any precedent in replacing use of so many functions of human intellect. In the past the main objective of the study and research was to get access to information. At present the situation is just opposite. We have now almost unlimited access to information, but it comes in the overflow. Instead of looking for the access, to make an effective use of the available information we have to know how to evaluate it, how to select it. This requires totally different skills, but on the other hand we can overcome the barriers which prevented us in the near past from continuing the ideal of intellectual versatility. The common element in the past and present time was and is the need for intellectual autonomy. Before, it was giving us the variety of ways to reach for information, and therefore it increased the amount of available information. At present, it gives us power to judge when we have to eliminate the overflow. Here, the role of the Liberal Arts is undeniable.

There is also one additional element which in my opinion is even more important. When we look at the functions played by computers and networks (including the internet,) we can observe that not all human intellectual skills can be replaced or supported by this new technology. We can use computer memory instead of our own, we can do calculations, searches, divisions into categories, we can put information into data bases, so that its particular items can be retrieved very fast. We can exchange information easily, we can use external huge storages of information. But no computer or network can give us integration of information. In this respect human brain thus far has been irreplaceable.

What should be emphasized at this point is the fact that integration of information cannot be reduced to its accumulation or its quantitative increase, but must involve some form of qualitative change. It is natural to expect that the outcome of such a process will be characterized in terms of the unity or wholeness. This is why we can expect that it is the information integration which is responsible for the unity of conscious experience into which a large variety of uni- or multi-modal perceptions is integrated.

Similarly, we can associate intelligence with this understanding of information integration, if we are willing to adopt the fundamental view on intelligence represented by J. Peterson in the famous discussion from the 1920's initiating its modern study: "[Intelligence is] a biological mechanism by which the effects of a complexity of stimuli are brought together and given a somewhat unified effect in behavior."<sup>8</sup>

This gives us a directive where we should look for further development of the Liberal Arts education. We should focus on the methods developing human skills in information integration, in which scattered pieces of information are assembled into the models of natural or social phenomena. Here once again we can see the power of the Liberal Arts opposing specialization, i.e. fragmentation of knowledge.

### **LIBERAL ARTS AT AKITA INTERNATIONAL UNIVERSITY**

Let me give a short overview of the development of the Liberal Arts at Akita International University (AIU), whose Japanese name can be translated as International Liberal Arts University. The latter name is closely related to the basic vision of the university developed by the President Mineo Nakajima. His general view of the AIU mission is to provide the Liberal Arts education with increased emphasis on the aspects related to globalization. Thus, the university puts very strong emphasis on the communication skills, in particular on learning foreign languages. The language of instruction in all courses is English, so students have to develop high enough level of proficiency in



English before entering courses in the Liberal Arts curriculum meeting international standards.

The introductory part of the program, Basic Education is structured by the Liberal Arts Distribution similar to the common pattern used in American universities, with an additional category of the Japan Studies in which students are developing understanding of their own cultural identity. Students make a choice of one of the two majors, Global Business or Global Studies which they enter typically after the second year. However, in our current revision of the curriculum we are placing very strong emphasis on the Liberal Arts character of all four year program. This emphasis is expressed in the increased flexibility in the choice of courses, especially in the period of one year of their Study Abroad. Every student has to spend one year in one of our 70 partner universities in 23 countries.

The development of the Liberal Arts curriculum, as you are aware, is not limited to the list of courses or the formal structure of the program. It is a complex process which includes coordination of the course implementation, faculty development in which instructors are acquainted with the details of the program goals, organization of the academic advising system. The academic advising system is very important, as students have relatively high level of freedom in selecting courses. Program requirements are directing students in some choices, but more frequently they have to decide themselves which courses to choose. This becomes very difficult when they have to select courses out of hundreds offered in some of our bigger partner universities.

It would take too much time to describe all the issues involved in the implementation of the Liberal Arts curriculum at AIU. I would give one example of particularly important process which we were carrying more than one year ago, the revision of syllabi. Typical syllabi are of very limited value for the curriculum development. The information is limited and purely formal. From the very beginning of AIU we introduced a requirement, similar to quite frequent practice in American universities, that the syllabi have to include the detailed schedule of daily topics and activities in the class. This allowed for much better analysis of the distribution of the material in all courses. In Fall 2006, we made the next step. The syllabi acquired a standard format consisting of several parts which included in addition to the course description (mainly for students) a detailed statement of course objectives (for advisors, other instructors teaching related courses, and for the institutional analysis of the curriculum.) The statement of course objectives is the least understood part of the course preparation, so it took a lot of work with faculty to explain what it is and how it should be designed and written. But with some exceptions the results are quite good. Many instructors had the opportunity to rethink the design of their courses and to introduce novel and creative elements.

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## Re-inventing Liberal Arts Education for the 21st Century

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Akita International University

Special Seminar for Liberal Arts  
at Akita University, February 12, 2008

### Paradox of Liberal Arts Education?

Globalization and the development of information technology have revived the interest in the Liberal Arts education which has its roots in the remote past:

- Ancient Rome (curriculum and name), or even earlier in the
- Ancient Greece (its philosophical foundations).

### Resolution of the paradox

Liberal Arts education was born and has been going through the major stages of its development in times of great transformations accompanying processes of cultural expansion. These transformations included changes in the information acquisition, processing, use, and dissemination.

Thus, the present revival of the Liberal Arts education can be viewed as a natural consequence of the globalization and the revolutionary changes brought by information technology.

### Evidence in Historical Examples:

- **Aristotle (4<sup>th</sup> C. BC):** Intellectual qualifications for a "free man" at the time of transition from Hellenic to Hellenistic world. At the same time new powerful tool for information processing – logic.
- **Marcus Terentius Varro (1<sup>st</sup> C. BC):** Encyclopedic prototype of the Liberal Arts curriculum in Rome, which has been expanding into a multicultural empire. Progress in storage and retrieving information.

### Historical examples:

- **Cassiodorus (6<sup>th</sup> C.):** Curriculum of Seven Liberal Arts divided into trivium and quadrivium at the time of implosion of Western Roman Empire with expansion of classical culture among Germanic tribes and Arabs. Mathematical abstraction as a new tool for processing information.
- **Mediaeval universities** in all Europe propagating logic as a tool for academic dispute. Prototype of "academic freedom"

### Historical examples:

- **Renaissance:** expansion within society –laicization of education. Empirical methods as new tools for information collection and processing.
- Expansion to a new continent – **Liberal education** as education in a free American society. **Individualized programs of study and credit system.**
- **Red Book of Harvard Committee (1945)** – the standard of Liberal Arts in American education.

## Liberal Arts = *Artes liberales*= skills or competencies for the free man

The Latin word "**artes**" is a plural form of "ars", translated from the Greek "τεχνη" (**techne**) meaning the skill or competence.

The word "**liberales**" characterizes what is appropriate for the free man, i.e. for the citizen of the polis in Greece or Roman citizens.

What now is understood as art (music, poetry, drama...) in Greek was called "μουσικὴ τέχνη" (**art of the Muses**).

## The Identity of Liberal Arts Education

### What is Liberal Arts tradition? Is there any?

One of the early sources: Negative attitude to specialization in Classical Antiquity, with its roots in Ancient Greece. Example:

Plutarch in Lives of Noble Greeks:

"And King Philip [*Macedonian, mjs*], to the same purpose, told his son Alexander [*the Great; mjs*], who once at a merry-meeting played a piece of music charmingly and skillfully, 'Are you not ashamed, son, to play so well?'"

### Sources in the Works of Aristotle

In the tradition of **Liberal Arts** coming from his works the emphasis is on the **internal locus of control**. The main instrument of control is assumed by the reason. Learning means developing personal autonomy. **Personal autonomy means that no specific system of thought should be accepted on the basis of external authority**. Acquiring this autonomy is possible by reaching higher level of **theoretical reasoning**, and by learning to detect the causes of what is happening. **Knowing causes of "things," we can reach to the future transcending beyond what is now**. The main instrument of learning is dialectics (in modern language, logic).

### Strong relationship of education and freedom already in Rome

Stoic moralist **Epictetus**, a former slave, wrote in his *Discourses*: "**Only the educated are free**" show that from the very beginning the emancipating power of education has been considered, and that the word "**liberal**" referred not so much to legal freedom, but rather the **intellectual autonomy**.

### Modern Discourse on Liberal Arts Education

Liberal education is a **value for itself as a method for personal intellectual development or development of one's mind necessary to understand the world and one's relationship to it**. The breadth of education is brought by the variety of "**languages of understanding**" (Michael Oakeshott) or by the variety of "**forms of knowledge**" (Paul Hirst) such as natural sciences, mathematics, humanities and social sciences.

### Modern Discourse on Liberal Arts Education (cont.)

Charles Bailey:

#### "Beyond the Present and the Particular"

Strong argument against utility. **We only know what is useful now and here**. Education has to prepare student to act in a variable environment or in uncertain circumstances.

**Intellectual autonomy based on understanding (rational attitude) as a source of self-sufficiency.**

## Intellectual Autonomy

You cannot think independently if because of your too narrow specialization you have to depend on the judgment of others. You still can maintain your independence, if due to the limits of the depth of your educational background you have to consult a specialist on some particular matter, as long as your background allows you to understand the advice which you receive.

## The Core: Critical Thinking or Intellectual Autonomy. But what else?

Freedom always comes with the price tag of responsibility. Thus, the Liberal Arts education has been from the beginning saturated with the issues of personal responsibility.

No educational system can be viewed as belonging to the Liberal Arts tradition, if it is distancing itself from the matters of personal or civic responsibility.

## Why should we care about the Liberal Arts Tradition?

First, it is simply the cheapest way to learn on mistakes made by others. Learning on our own mistakes can be effective, but costly.

There is nothing which makes the Liberal Arts education superior *a priori*. If someone believes that another approach is better, it should be investigated. But in this case there is no reason to use the name of Liberal Arts.

## So, why the Liberal Arts?

Liberal Arts education has been instrumental in the past political, social, and cultural changes, especially in changes involving cultural expansion and transitions in handling information. We are witnessing such changes now, therefore we should examine the role of Liberal Arts education in our future.

## So, why the Liberal Arts?

For instance: The privileged position of the rational methods of inquiry characteristic for the Liberal Arts, its commitment to understanding and responsible conduct could be used as an antidote for religious fundamentalism or any other form of extremism.

## Do we need revision of the Liberal Arts education?

Does it mean that the present form of the Liberal Arts education is all what we need for the future? No, we are facing changes which require careful re-examination and radical revision of the educational practices, especially the changes brought by information technology.



### Dramatic change in the access to information

In the past the main objective of the study and research was to get access to information. At present the situation is just opposite. We have now almost unlimited access to information, but it comes in the overflow. Instead of looking for the access, to make an effective use of the available information we have to know how to evaluate it, how to select it, how to eliminate its overflow.

### The new role for intellectual autonomy

The common element in the past and present time was and is the need for intellectual autonomy. Before, it was giving us a variety of ways to reach for information, and therefore it increased the amount of available information. At present, it gives us power to judge when and how we can eliminate the overflow.

### The New Role for Liberal Arts

Not all human intellectual skills can be replaced by the new technology. We can use computer memory instead of our own, we can do calculations, searches, we can put information into data bases, so that it can be retrieved very fast. But no computer or network can give us integration of information. In this respect human brain thus far has been irreplaceable.

### The New Role for Liberal Arts

We can associate intelligence with information integration, if we are willing to adopt the fundamental view on intelligence represented by J. Peterson in the famous discussion from the 1920's initiating its modern study: "[Intelligence is] a biological mechanism by which the effects of a complexity of stimuli are brought together and given a somewhat unified effect in behavior."

### Further Development of Liberal Arts

We should focus on the methods developing human skills in information integration, in which scattered pieces of information are assembled into the models of natural or social phenomena.

Here once again we can see the power of the Liberal Arts opposing specialization, i.e. fragmentation of knowledge.

### Liberal Arts at Akita International University

Guided by the vision of the President Mineo Nakajima of the International Liberal Arts with the emphasis on the communication skills, specifically on the proficiency in foreign languages, on the breadth of knowledge, familiarity with problems of globalization and with the methods of their inquiry.

### Liberal Arts at AIU

The introductory part of the program, Basic Education is structured by the Liberal Arts Distribution similar to the common pattern of American universities, with an additional category of Japan Studies in which students are developing understanding of their own cultural identity. Students make a choice of one of the two majors, Global Business or Global Studies which they enter typically after the second year.

### Liberal Arts at AIU

However, in our current revision of the curriculum we are placing very strong emphasis on the Liberal Arts character of all four year program. This emphasis is expressed in the increased flexibility in the choice of courses, especially in the period of one year of their Study Abroad. Every student has to spend one year in one of our 70 partner universities in 23 countries.

### Liberal Arts at AIU

The development of the Liberal Arts curriculum, as you are aware, is not limited to the list of courses or the formal structure of the program. It is a complex process which includes:

- coordination of the course implementation,
- faculty development in which instructors are acquainted with the details of the program goals,
- organization of the academic advising system. The academic advising system is very important, as students have relatively high level of freedom in selecting courses. Program requirements are directing students in some choices, but more frequently they have to decide themselves which courses to choose. This becomes very difficult when they have to select courses out of hundreds offered in some of our bigger partner universities.

## 教養基礎教育の課題と開発

秋田大学教育推進総合センター  
細川 和仁

### 1. 教育推進総合センターの役割

- (1) センターの組織とミッション
- (2) 秋田大学の教育課程と「学士」
- (3) 教育課程改革の視点



### 2. 進学率から見た大学イメージ

### 3. 「接続」と「到達目標」

- (1) 大学と高校の接続 —アドミッション・ポリシー—
- (2) 大学と高校の接続 —初年次教育—
- (3) 大学と社会の接続 —グラデュエーション・ポリシー—
- (4) 分野別到達目標

### 4. 今後の課題

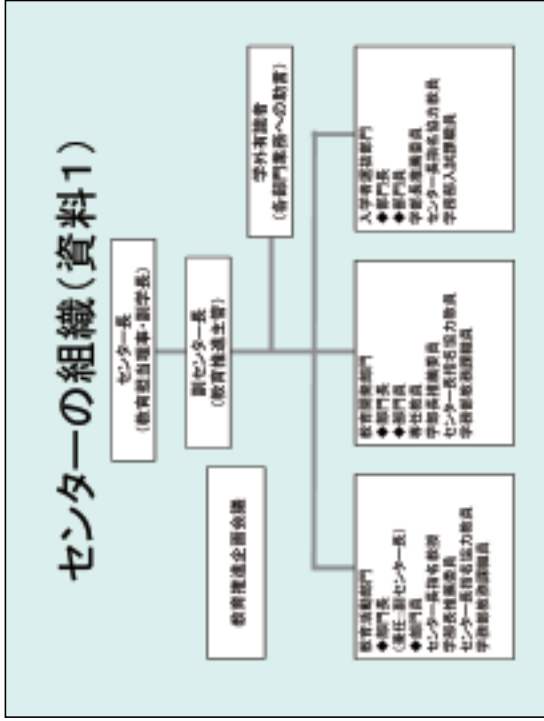
- (1) グラデュエーション・ポリシーの策定
- (2) アドミッション・ポリシーの点検
- (3) 初年次教育の再構築
- (4) 「教養基礎教育の目標」の再検討
- (5) 到達目標を突き抜ける探求



秋田大学教養基礎教育特別講演会  
資料資料(12 Feb 2008)

## 教養基礎教育の課題と開発

秋田大学教育推進総合センター  
細川 和仁



## 1. 教育推進総合センターの役割

- 1-1.センターの組織とミッション
- 秋田大学の理念と教育の目的に沿って、教養基礎教育を中心とする教育体制の構築と教育活動を推進し、調査・研究活動により教養基礎教育及び専門教育の改善・充実に貢献するとともに、入学選抜に関する調査・研究活動により入学試験の実施に関し改善を図ることを目的とする。

## 1-2.秋田大学の教育課程と「学士」

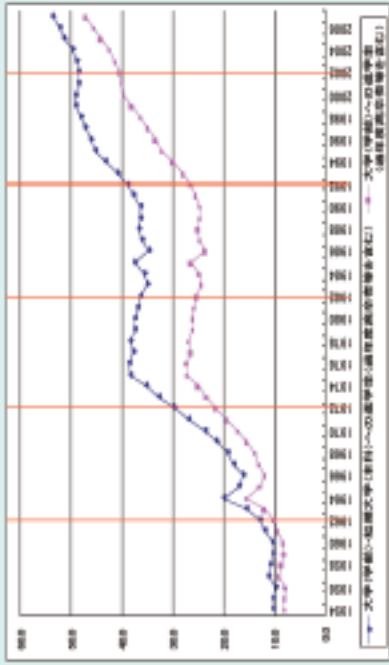
|        | 教養教育科目 | 基礎教育科目 | 専門教育科目 |
|--------|--------|--------|--------|
| 教育文化学部 |        |        | 学校教育   |
| 医学部    |        |        | 地域科学   |
| 医学部    |        |        | 国際言語文化 |
| 医学部    |        |        | 人間環境   |
| 医学部    |        |        | 医学     |
| 保健学部   |        |        | 看護学    |
| 工学資源学部 |        |        | 保健学    |
|        |        |        | 工学     |
|        |        |        | 資源学    |

## 考えなければならぬこと

- 学士課程教育の課題は何か。
- 学士課程教育を推進するために、何を開発する必要があるか。

- 秋田大学の10年後、つまり2018年の秋田大学をイメージする。
- 秋田大学の構成員が「後輩にオススメしたい大学」をイメージする。

## 2. 進学率から見た大学イメージ (資料2)



## 3. 「接続」と「到達目標」



## 学士課程教育へのアプローチ

- 到達目標
  - 「修得」
  - 目標に準拠した評価(集団に準拠した評価)
- 接続
  - 大学と高校の接続(アドミッション・ポリシーと初年次教育)
  - 大学と社会の接続(グラデュエーション・ポリシー)
  - 教養教育・基礎教育・専門教育の接続



### 3-1.アドミッション・ポリシー

- ・ 高校と大学の学びの接続
- ・ 世界史「未履修」問題（苅谷剛彦）
  - 履修：教科・科目の目標に到達すべく授業に参加し、授業を受けること。
  - 修得：教科・科目を履修することにより教科・科目の目標からみて満足できる成果を上げること。
  - **目標に準拠した評価の適用の忌避**
- ・ アドミッション・ポリシーとしてメッセージを発する

### 3-2.初年次教育

- ・ ①「初年次ゼミ」の実施
- ・ ②習熟度別の英語教育
- ・ ③基礎科目における「入門科目」の実施
- ・ ④日本語表現法テキスト「大学生のための学びのすゝめ」の作成
- ・ ⑤「学習ピアサポート・システム」

### 3-3.グラデュエーション・ポリシー （山口大学の場合・資料3）

- ・ ▼グラデュエーション・ポリシー（GP）
  - 各学部・学科の理念・目標（mission）を踏まえ、具体的に「大学が教育活動の成果（Educational Outcomes）として学生に保証する最低限の基本的な資質（Minimum Requirement）」を箇条書きで記述したもの。
- ・ ▼GP策定上の留意点
  - ①具体的に、達成したことを挙証できる目的を記述すること。
  - ②抽象的な言葉を避け、行動目標（behavioral objectives）で記述すること。
  - ③Bloom, B.S. や横田が提唱した教育目標分類学に従って、観点別に行動目標を記述すること。
  - ④多くの学生の現実の進路（就職先）や将来像を意圖して記述すること。

### （3-3.つづき）

- ・ ▼理学部 of 教育目標・GP（学部ウェブページより）
- ・ 教育目標
  - 1. 幅広い教養と自然科学分野の専門知識を習得した人材を育成する。
  - 2. 論理的思考力と柔軟な発想力をもった人材を育成する。
  - 3. 広い視点から社会で活躍できる、活気に満ちた人材を育成する。
- ・ 学部のグラデュエーション・ポリシー
  - 1. 幅広い教養と自然科学分野の専門知識を身につける。
  - 2. 物事に對し論理的な考察ができ、柔軟な発想ができる能力を身につける。
  - 3. 基礎科学の分野に限らず、応用的な分野でも社会に貢献できる能力を身につける。
- ・ 学科・コースごとに、教育目標及びGPを策定
  - (<http://www.sci.yamaguchi-u.ac.jp/general/winner-mokuhyo/GP.html>)



### 秋田大学の教育課程と「学士」

|             | 教養教育科目 | 基礎教育科目 | 専門教育科目 | 学校教育 |
|-------------|--------|--------|--------|------|
| 教育文化学部      | 教養教育科目 |        | 国際言語文化 | 地域科学 |
| 医学部<br>医学科  |        |        | 人間環境   |      |
| 医学部<br>保健学科 |        |        | 医学     |      |
| 工学資源学部      |        |        | 看護学    |      |
|             |        |        | 保健学    |      |
|             |        |        | 工学     |      |
|             |        |        | 資源学    |      |

### 3-4.分野別到達目標(資料4)

- イギリスのSubject Benchmark Statement
  - 分野ごとに学位の水準を明確化
    - ・ QAAのウェブページ (<http://www.qaa.ac.uk/>)
      - Academic Infrastructure → Benchmark Statements → Honours Level
    - ・ 大学評価・学位授与機構のウェブページ
      - 評価事業 → B・評価に関する国際交流
      - QAA(英国高等教育保証機構)との連携

### (3-4.つづき)

- 日本でも? (新聞記事:資料5)
- その前に、グラデュエーション・ポリシーの策定を。
- 教養教育の目標は?

### 4. 今後の課題

- (1)グラデュエーション・ポリシー(卒業生送り出し方針)の策定
- (2)アドミッション・ポリシーの点検
- (3)初年次教育の再構築
- (4)「教養基礎教育の目標」の再検討(資料6)

## 「教養基礎教育の捉え方」(資料6)

- ・ [www.akita-u.ac.jp](http://www.akita-u.ac.jp) → 「教養-研究」 → 「教養基礎教育」
- ・ 教養基礎教育を捉える上での、現状の概分。
- ・ 0. 教養教育に対する位置付けは学部により異なっている。
- ・ 1. 教育の目的
  - 教養基礎教育の目的は、……
  - 各学部の目的は、……
- ・ 2. 教育の目標
  - 教養基礎教育の全学に共通する目標
  - 基礎教育の各学部の目標

## 4-5.「到達目標」と大学教育

- ・ 目標に「到達」すればそれでよし、ではない。
  - 自動車教習所
- ・ 目標を超えるような、目標を突き抜けるような学びの可能性を持つておく。
  - 到達目標を設定することで、そのような学びもつかむことができる。

## 教養基礎教育の課題と開発（報告のまとめ）

教育推進総合センター 細川 和仁

本学の教養基礎教育の課題を考える際に、「学士課程教育」、つまり学士を与える課程として、大学の教育課程全体を再点検する必要があると考えられる。2007年9月に出された中央教育審議会大学分科会の審議経過報告（「学士課程教育の再構築に向けて」）では、「大学全体や学部・学科等の人材養成の目的、学位授与の方針を定め、それを学内外に対して積極的に公開する」とされており、学位を授与する基準の明確化が提言されている。つまり、山口大学が先進的に取り組んできた「グラデュエーション・ポリシー」の検討・策定が当面の大きな課題になっているといえる。

学位を授与する基準について英国では、高等教育質保証機関（QAA）において分野別学位水準（Subject Benchmark Statement）が公表されている。英国の各大学は、この分野別学位水準を参考にして教育課程を作成することとなっている。日本においても、学士課程において身に付けるべき知識・技術等について、文部科学省から日本学術会議に審議依頼がなされるといった動きが出ている。

分野別の学位水準の検討と同時に、分野「共通」の到達目標についても議論されている。前述の「審議経過報告」では、各専攻分野を通じて到達すべき学習成果を「学士力」という形で指針を示しており（知識・理解、汎用的技能、態度・志向性、統合的な学習経験と創造的思考力の4観点）、おそらく各大学においても、専攻分野に共通する到達目標を明示することが求められると予想される。これは、本学の「教養基礎教育の目標」に直接関わる課題だといえる。学士課程教育の中で、分野共通の教育をどのように位置づけるか、あらためて検討する時期に来ているといえるだろう。

また、これに関わって、初年次教育のあり方も重要な課題である。初年次教育は、大学教育のユニバーサル化の中で、高校教育と大学教育を接続する役割が期待されている。本学の初年次教育として実施されている①初年次ゼミ、②習熟度別の英語教育、③基礎教育における入門科目、④日本語表現法テキストの作成、⑤学習ピアサポート・システム等についても、高校教育と大学教育の接続という観点から点検する必要がある。

以上をふまえ、本学の学士課程教育の課題として、以下の諸点を提案した。

- |  |
|--|
| <ul style="list-style-type: none"> <li>①グラデュエーション・ポリシーの検討・策定</li> <li>②アドミッション・ポリシーの点検</li> <li>③初年次教育の点検・再構築</li> <li>④「教養基礎教育の目標」の再検討</li> </ul> |
|--|

いずれも、大学教育における「到達目標の明確化」が鍵になっている。ただ、到達目標の明確化の重要性は認識しつつも、「目標に到達すればそれでよし」というのでは、大学における教育・学習の拡がりや豊かさを損なうことにつながるだろう。目標を飛び越え、突き抜けるような教育・学習を見取るために、到達目標を設定するのだと考えたい。